

M1557  
Tuesday, March 25, 1969  
New York City  
Group I

Mr. Nyland: Can you see?

Answer: Yes

Mr. Nyland: So, gradually these Tuesday meetings become an institution, and it is a little difficult to see all the different faces. And sometimes it's necessary to see who is here, because then I may remember certain incidents or certain questions that I've heard about on little tapes from Groups II, or what I do remember from the Barn. And then it's a question of trying to find a certain level on which one can talk about Work, and at the same time relate it to conditions which I assume there have been or still are, or which perhaps can be woven in, in a certain pattern regarding Work and life, and for that reason many times I want to continue to talk to those questions. Because if I will answer questions—which I of course don't mind at all—they have to be answered very often on the level where the question comes from; and it's quite right for the person who asks the question, but it may not be right for a large gathering like this. And it is still quite problematical if sometimes certain questions that one has ... that one or two people in the audience have, that they are applicable to others, and we are too many that everybody can ask a question.

So I am really a little bit up against it, and to find the best way how can we make an evening like this profitable for as many as is possible. And I believe the best way is still to talk, you might say, in 'generalities,' to talk about Work at a certain level to which, then, every person ought to be able to connect himself ... with which he can connect himself in his thoughts or in his feelings and then derives, from that, a certain stimulus.

Because the purpose of a meeting, the purpose of talking or any kind of a form of communication, is really not so much to impart knowledge; which is quite right in order to

satisfy the brain for a little while ... and if such curiosity has been satisfied, then usually nothing happens anymore; because, even if the concept is not clear the use of a word may sometimes satisfy enough of that kind of a thought, it is a little different with feeling. Because when it once gets stirred up, then it is not so easy to quiet it down. And it is not quieted down by means of a word, it's only quieted down by means of an experience. Because experience translates that what is a feeling into an actuality of life; and that actuality of life one can agree with, and to a certain extent one can have a wish that it actually satisfies one without using any words. And for that reason—that when in a Group and then one talks about Work, there is a possibility of actually touching one's feeling—that then certain things are stirred, and because of that ... and you might say the background against which such thoughts are said, start in oneself a certain train of feeling; not a train of thought; an associative feeling, something that one remembers and one can apply in one's own life, something that at that time perhaps is satisfying only to give it a stimulus to wish to do something about oneself.

I think you must understand really what the place is of Work in one's life. Because so often one is advised that you ought to Work, and then if you are willing and if you are affected more or less by the ideas or the validity or perhaps even the usefulness, you think it is necessary to apply it at any time, sometimes when you feel like it and sometimes when you don't feel like it. And then sometimes you say I 'ought' to, and I think it is the wrong attitude.

Look at your life as it is now, assuming for a moment that you don't know anything about Objectivity. Because in your life you grow up and you go through a period of education and youth and then you face the world more or less protected, gradually loosen yourself from such protection—father and mother, or friends even—until you find something that is your own, and then want to continue with that because you believe that you can develop it. And whatever, then, at such a perhaps even early age your motivations may be, it is for the reason, I think, that one wants to become independent, that one wants to know certain things for sure; that you want to have something in your life that is stimulating enough to last for some time, and that also if you can follow it that it might give you the satisfaction of a certain form of creation within your life, and particularly when it has reference to you yourself, that you see yourself grow up.

I think this, of course, is a logical way of looking at any person who starts to grow physically and starts to adapt himself to life as it is given to him or as he has to experience it. And regardless if he understands much of it, or a great deal or a very little, or that he is forced to

face certain conditions which he may not like or that he starts out from a certain level in which, of course, he cannot help but in which he was born and out of which perhaps he wishes to grow—or that he finds himself with talents of a certain kind only and becomes, maybe, a little jealous of someone else who may have a little more—all of that is of course included in every person, dependent then on what particular state he is and what is his development at a certain time or moment of his life when he starts to think about it.

Then a person becomes thoughtful ... more or less thoughtful; depending a little bit on his type and depending a little bit on his experiences—and depending definitely on that what he considers his responsibility either for himself or for life in general, or for the connections that he has or relationships—that then he starts to consider himself in relation to all the different things that he experiences, and then he becomes thoughtful. That is, he starts to weigh; within his limited means sometimes, but in any event he becomes a little more serious and then he respects life simply as perhaps originally in a very happy, youthful period may have been presented to him, he wants to stand on his own feet, he wants to find out what life is worth, and also he wants to know what life can give him. And it is such periods of thoughtfulness that makes a Man a little bit more mature; and then he starts to consider one thing and another and another, and finally tries to decide which direction he wants to go.

In the beginning, of course, it has to do with what his ordinary life will be on Earth, and usually quite superficially to be able to make a living and to live well enough, and to have enough to take care of and also a little bit of ambition. It depends, again, on what kind of suffering he may have to go through, or whatever his capacities are or whatever the contacts are with which he happens to associate, but it can stimulate in him a definite desire; that he has already at an early age a certain aim for himself as he sees himself growing up and how he wishes to be as a Man; and whatever examples he may have around him, that he looks at it and says, “I want to be like my uncle or my father”—or so-and-so and this-and-that—and reading books and finding out life ... from biographies who are his heroes, maybe at times he wants to strive in that direction and become something like someone he actually admires or perhaps even adores.

I think it is quite logical that a person comes to such conclusions, and I do not know how long such thoughtfulness will last. If that what he is aiming at is satisfied early in his life, in our terminology he starts to ‘die’ quite soon. If there are certain things that is an aim that are far

enough away and that will require much more of his lifetime, or if there are any obstacles in his way, it depends, then, on the strength of his character how long he will continue in that direction and what he wishes to overcome; and then what kind of means will he employ and to what extent, then, will he consider himself as a part of society or maybe humanity as a whole, and to what extent will he actually start to think about his place in life together with other people, and again what will he think of his life in relation to other people's lives. And dependent then on his philosophical or religious or scientific or artistic inclinations, such a Man will become something that he then feels he is entitled to, and also believes that he is suitable to become that what he then sets out that he wishes to be, and maybe sometimes he reaches it and sometimes he doesn't.

When a person goes through a certain stage in which he starts to question, and he says then "What is my thoughtfulness really worthwhile for." What is it that it has given me. Why didn't it give me enough data to work with in life as I now happen to meet it; and if I live now in my life and I run up against the wall and I do not know exactly why because I cannot avoid it, and that sometimes I say I am really a little stupid ... but who has taught me and what is it in me that refuses to keep on thinking and thinking, efficiently and logically building up from beginning until an end, or perhaps why was I caught so early in responsibilities which I really didn't want.

These kind of questionings and this kind of an attitude of oneself, will gradually lead to a definite determination of what he wants to do with his life, but the question is only this: That he does not think. He is not thoughtful twenty-four hours of the day. He is only at times thoughtful. Aside from the fact that he sleeps, of course his daily state is not entirely devoted to thoughtfulness about his life. In the first place, he cannot do it because he has to attend to ordinary affairs. But even when you consider his moments and his hours of leisure, there is very little thoughtfulness than only a certain reactive quality in connection with that what he experiences from other people and the way he happens to live; and that becomes partly happy-go-lucky and sometimes a little bit superficial and sometimes just expecting and hoping for the best and being a little disappointed, but it does not necessarily make him thoughtful. And it is only that the thoughts will come when things go a little bit wrong or unexpected, or that he really is faced with a problem that he would like to solve and he cannot, or that he has a great deal of suffering and asks the question "Why do I have to suffer," or that perhaps he in his life loses certain things that are dear to him—and then, of course, he is more thoughtful about life.

The consideration of health, the consideration of his own state—that is, the condition in

which his thoughts are and how they keep on repeating, or thoughts which will lead to a very definite conclusion and many times when his feelings are there and occupy him—then he has a wish and he cannot fulfill the wish but he wants to ... and the wish is very vague and not clear enough; and then his thoughtfulness will not help him at all, and he says, “Let me live the way I can and the best I can, and maybe I can keep out of mischief and maybe I can actually reach certain things to satisfy myself.”

The satisfaction, of course, for a Man is three-fold. And that what starts to predominate very early in life is the satisfaction of the body; so you might say it was there first, and it requires much more energy to build it up than one knows about the energy which goes to the brain or what goes to the feelings; and one can say that the feeling and the brain, the thinking and the feeling processes are a little bit more specialized, and that that what is required for the body is really ninety percent of the personality. One can understand, then, that of course the body does require much more attention, and that the satisfaction for the maintenance of the body is primarily dependent on his eating, keeping his health, having enough sleep and all the kinds of things that belong to the physical body itself; and then becomes very often just adjusted to that what he is physically, and the emphasis in education and the examples we see in ordinary life are mostly directed toward the satisfaction of ordinary affairs; they make it to a condition of behavior, or sometimes simply to the enjoyment so that one does not want to think about that too much. Because if everything goes right, everything is fine and I don't want to think. If it goes a little bit haywire I must think of ... for the way out, and I use my brain in order to put a body in a better state; so that perhaps even if I wish to work physically and I get tired, that I also know that I am entitled then to sit down and rest, and that gradually I will try—and this happens to be the indication of what we call ‘industrial development’—to try to become lazier and lazier, and to have the satisfaction for the body without payment.

That, I think, of course is an unfortunate condition of education. And it is simply because the body is predominant, that simply because that what should be much more pushed to the foreground—that is, an inner life of spiritual development of a Man—is not given any food at all, or practically nothing; and that only those who become thoughtful and perhaps at an early life or already at the time when they take on certain responsibilities that then they feel it, that in their thoughtfulness there has a definite aim to be in such a way that he knows that as a Man he really requires more than just to satisfy his body. And although he is stuffed with a great deal of data

because of education, he also knows that ninety percent of that is very useless to him; and most likely he will say that if he only could study that then there is a facility of the mind to function in a thinking or even in a pondering and formulating way, but that after all, a great many of the data he has received are quite useless for him in his later life.

I think emotionally a Man is starved most of the time; and also *that*, I believe, is due that he has to carry his body with him and that for the expression of his feelings he needs his body, and because of that the body again becomes so predominant even in the expression of his feelings that his feelings by themselves have no chance of further development and they become limited to the expression allowed him by the body itself.

In that way the thoughtfulness, again, of such a Man considering this, must come to a conclusion that everything that he would like to do at a certain moment, he is incapable of. If he keeps on thinking and wishing to have an aim, if he dies prematurely—I mean by that, dying simply of lack of interest—and then be satisfied by just having a nice house in the country and perhaps even a family and children, that then he will continue with what he has to do economically, perhaps as a form of drudgery and maybe with a little bit of enthusiasm. But people in general are not very happy about that, than only when they live on the extreme surface. And if a thoughtful person gradually starts to discriminate, among his friends, who is really of any use to him and with whom does he wish to spend the time, and when he becomes a little bit more conscientious—which for a thoughtful person is quite possible—that then he will start to consider how he spends his own energies and in what direction it could be called ‘fruitful’ for himself, or for certain aims which he places outside himself and which he wants to pursue.

It is this thoughtfulness that gradually will lead a person to the possibility of actually understanding something about Work. But again, when I wish to Work it belongs to this question of thoughtfulness stimulated by a wish; and the wish comes from a different kind of a place than my thoughts, but in a general way the time that I can spend on Work is exactly the same as what I have spent originally on being thoughtful; and it is only at certain moments in the day that I am thoughtful, and in the beginning when I wish to Work I only should be Working when I’m thoughtful about Work.

This, I say, is where we make a mistake. Because you think that a Man who is not at all used to having any kind of a thought about anything, and only at times starts to dream about the possibility of Hereafter—or Heaven or God or the universe, or relationships, or tries to

understand what is a feeling of love for Him—only spends a certain section, and a certain *small* part, relatively small part of the day in the consideration of such thoughts. And that the feelings by themselves appear and disappear and surely do not stick all over the place or in his life as he lives it during the day; it's only at certain times that he wants to feel, and at other times he wants to satisfy, let's say, food being in his stomach.

I think we make the mistake in assuming that when a person becomes interested in Work and that he believes that in the direction of Objectivity there is the possibility for certain problems in his life and that, because of that, such problems might be solved if he starts to study and search and then afterwards applies the ideas of Objectivity, or starts out on the road towards becoming a Conscious Man, that you can assume that he is going to spend all his time doing that. And it is utterly absurd to believe it, and it is absolutely wrong to insist on it.

Thoughtfulness about Work comes only every once in a while; and only then when it does come can you expect any certain results, and when everyone is forced to do it the reason why he cannot have a result is because the motivation is lacking, and this is supplied by the wish. A wish for a Man means that he wishes for something, that he has to know that he wishes from a certain standpoint where the wish is as yet unfulfilled—otherwise he would not have a wish. And that therefore the motivation for Work must come from a wish within myself of reaching something that at the present time I don't have and that I actually want to have. When I say I wish to become a 'Man,' it means I'm not as yet. When I wish to become Objective and Conscious, it means I am not as yet. I ... constantly I have to have a motivation that is inherent in a wish for wanting to do certain things; difficult or not, but going in the direction of something that I want to accomplish, and that I hope for and that I think I have within my means of reaching.

And this, of course, in Work is extremely important. Because it has nothing to do with my thoughts. My thoughts can tell me hundred thousand times that I ought to do this and I ought to grow up and I should not have such-and-such a thought about this and that, but that is not the determining factor. I can, of course, avoid spending the time in my thoughts or using my thinking apparatus for certain things that I force myself to do and also, at times, I can enjoy it very much, but it does not mean that that when I say I 'ought' to or it comes to my mind that this and that is more becoming to me that I will need ... will have the wish to do it. It is just the reverse many times, particularly when it is difficult. Because my mind, being clever as it is, will

find all kind of excuses and rationalizations in order to avoid that kind of a thing for which I have no wish.

And therefore the question of Work has to be resolved, first by having a wish as a motivation and then, naturally, the knowledge of how and what to do about it and how to go about being Objective and trying to Observe. And in that the mind will supply me with the ordinary little tools of the ABC, but what comes from me is: What am I now, and to what extent do I realize that certain things are missing; and what is it, really, that the motivation should entail for me when I say I want to ‘grow up’; and when I wish to grow up, in what direction do I want to grow and the realization of that what I am now is not as yet sufficiently fulfilled. And for that I can have a wish and the motivation to find out how can I fill it so that thoughtfulness can help me in order to indicate what is wrong with me; but I still have to have a wish to do something about it, and it is that wish that has to be present any time when I want to Work on myself. So that if that isn’t there, it doesn’t last and it has no particular meaning than just going through a little formulation of ‘Waking Up,’ so-called, at ten o’clock in the morning and then say “Now I want to create an ‘I’,” and so forth, and after two or three minutes I forget about it and ordinary life simply takes over. That is of no use.

When I become thoughtful about Work, when I realize with my mind that something ought to be done, I still need my wish to give me the force to do something, and I hope then for a continued wish. But even a wish is not always with me; because I get so engrossed in all kind of things of ordinary life that I have not even any time for a wish, let alone that if I have the wish that it is clear enough to know that something ought to be done. Because many times I have a holy wish, and the wish is not followed by any kind of an activity because I say I don’t have ‘the time’ or it is not ‘strong enough’ or I cannot ‘go against’ the conditions as they are, or there are other requirements of ordinary life which will ‘force me’ to this and that, and I cannot think about the wish. I can think about it on Sunday but during the week I can’t, and if one starts to understand that that is the situation for oneself—that that what is the requirement is first that I want to do something about myself—that, of course, presupposes that I know that something ought to be done. That is, I have to have a certain amount of self-knowledge, and it is that motivation that comes to the foreground first.

What is this that I call ‘self-knowledge’ that I can, to some certain extent at least, believe in: That it is more or less right and that my thoughtfulness will give me an idea about facts of



myself, and that then I may wish to do something about the acquisition either of such facts of a different kind, or the utilization of such facts for a very definite purpose. So the motivation when I have the wish is that I realize something is not entirely right with me, and that I know that with all the thoughtfulness in the world I don't seem to get anywhere than only the 'satisfaction,' as I say, for my body and to I have a certain place in society and perhaps even being admired; that *that* for me in myself and my inner life is not enough, and that my wish has to come for the satisfaction of an inner life.

My outer life can be satisfied by the thoughts, but my inner life needs a wish. My outer life can be dependent on Consciousness, but my inner life depends on Conscience. And this is, you might say, the criterion that a Man has to find himself in first: Do I wish a Conscience which will tell me that I ought to Work. It is not an intellectual process, although one uses the brain in order to understand what is meant by an ordinary application of certain rules. When I live in my emotional state, when I have a very definite wish—a want, a need—for something, when I can deepen it sufficiently so that it can include not only me as I am in ordinary life but it can include the resultant of my thoughts and knowing that life exists not only with me but with many people around me; and that for me the necessity of the understanding of that kind of a form of life for me becomes paramount so that, then, I can place relationships with others in a certain way, *that* will develop my Conscience. I don't talk as yet about an Objective Conscience. I want to talk about the value of my life as it is now and I have to live it and what I need in my life now, and that is the development of an inner state.

When I start to think about that and then I realize that this wish, I wish to God that it could be there much more often. But I also know that the only time when there is a certain result that I can expect, can only come when I have that wish in all sincerity. Then I must be clever enough to know that there is not enough time that I can spend at the cost of other things for the wish, even, to follow it and trying to become Conscious. The thoughtfulness will have to take more parts of me, and more time should be spent on it. For that, what I should live with is my wish and seeing myself as I am; and then being *that* as I am, then I may have a wish to get out of what I am. So there is much more required than just having a wish to have a Conscience. It must be based on the realization actually of what am I as a human being and as a personality growing up and wishing to become something, or to have an idea in my mind of what I should become in the future, and then I hope that I can Work towards it and my wish then may, at times, show me how

often there is a wall that I'm up against.

This is where the problems come in for a Man when he wishes to Work: The realization that certain things are not always the way he would like them to be and that he hopes for certain conditions to be. Because thinking about it he believes he is entitled to it, and when he then tries to act in accordance with it, he finds himself sometimes completely different from where he expected to go. And this is really the kind of a thing that becomes a suffering for a person who is serious; and then his wish takes on an entirely different kind of a color because his wish, then based on the motivation of having to do something about his life, will take on the kind of a color that he must now find an answer and that the problems ought to be solved, and there is only one way out: Either to solve them, or just forget about that. And many times we start to forget about problems of life, and again *there* is the point at which many people die. They become satisfied; even for their inner life there's just a little bit of a salve on the wound, and never caring about moving the solar plexus to one's heart.

Whenever it is possible for a person to look at life, not only at his own life but that the accent of his wish is based more and more of that what is outside of him; and he tends to alleviate and eliminate his selfishness and includes gradually different people around him, sometimes those who are close enough and sometimes those of course who can help him, and sometimes those where it is a little bit vague of what to think about God and what is *that* as life for me. And what is deep down within me to be satisfied when I happen to think about the condition of what I really am and what I should do, and what my aim should become and to what extent I can clarify it: It is then that I get an emotional ... an emotional state taking hold of me; and that emotion wishes, then, to express itself, and I also know that if I try to express it in any kind of a form of Earth, that it ultimately will not satisfy me.

It will satisfy me if I can at such times pray and then establish a contact with something above me and I say "Yes, God will help me" because I wish Him. And again, when I am serious and quite honest, I say "How can He help me the way I am." And from that comes, of course, the doctrine of sin and the necessity of a mediator in order to clarify the relationship between Man and God and that what is needed, then: To be, you might say 'free' from the sins of this world.

But even if it doesn't take on that particular kind of Christian interpretation, a Man still has a certain Conscience in which he knows that his feeling if it only could be free, could actually

start to form on its own a certain entity by itself; and then not only becoming free from the expression through means of this physical body but then having a life of its own, can extend into regions which are not of this Earth. And *that* I know a mind cannot do very well. It can at times, but it is so bound up by the thought processes and it is so bound up by the training in which it happens to be that it is also so limited in many ways very much as the physical body is limited ... but my emotional state can soar way above the church towers and can go up into the sky in my imagination and can actually feel as if it is already flying away from Earth; and for the time being, without wishing to define it you can have an experience of that kind of freedom in itself as a result of joy.

This is really what a Man, then, starts to find: How can I make, in the first place out of my feeling a deeper state and become emotionally involved; when I can include, in that what I now feel emotionally, not only myself but a totality of a Group; or perhaps even a little bit further as the love of Mankind or a relation towards that what is higher than I am and where I can pray to, hoping that that kind of Endlessness can actually condescend to look at me and help me, and take me by the hand.

It is these kind of motivations that have to become much clearer—of the reason why I wish to Work—and the emphasis has to be more and more on that kind of a seriousness. Because I can be serious with my emotions, and that will require an honesty in my Consciousness; and then I say, with these kind of facts facing me and staring me in the face, “What will I now do,” and sometimes I know, at such moments when I really enter into my holy sanctum within myself, that I honestly don’t know what to do about it; and many times it is, then, perhaps in prayer that I try to find an answer, or sometimes I come to a conclusion that that what I am now, that I am not quite sure that that is the truth.

I use the word ‘truth,’ then, simply to indicate that that what is truth for me is always truth and will never change, and must be permanent. Sometimes the word absolute ... ‘absolutism’ is used for it—absolute fact—but it may not be so clear what is meant by ‘absolute’; because many times absolute I equate more or less with Infinity, but for me truth is a different kind of a concept because I can feel it and there is, I think, inherent in each person a certain measure that he knows for himself what is truth. That is, when he tells the truth, when he feels that certain things are right; that he knows that someone else is truthful to him and that he knows when it isn’t so, and that there is something that is the beginning of his Conscience with which he starts to measure,

and that his seriousness will require for him to find out the difference between truth and untruth.

In this, his thoughtfulness will help him. Because he considers, then, himself as a recipient of certain facts which for him are going to be weighed in one way or another and in accordance with their truthfulness they are measured; and then when a Man is honest he will find that there are many things about himself which are not truthful and which have been covered up and which he is a little ashamed of and he wouldn't like other people to know about, and that he only hopes that he may be forgiven if he actually would be in the presence of God at the end of his life on Earth, and that perhaps he will ask for admission into Heaven.

This is the reason why we wish absolute facts: It is in order to satisfy within a person the realization that regardless of what he honestly tries to find out, that he is constantly up against a little bit of an interpretation and little bit of a mixed feeling with his thoughts; or that his feeling is mixed with the thought or the thought mixed with his feeling, and that he really cannot see straight and perhaps he cannot even feel straight. Because he does not know exactly what is right and what is wrong ... because many times there is such a conflict in him, and it is so logical that there is a conflict and he doesn't know what to believe because both sides—you might say, feelingly or intellectually—seem to be so reasonable, and he cannot face a ... make a choice.

When I say now 'truthful' statement, it simply means that I hope that with truth and having been set free by means of it, that then there will be a possibility of living on a different level from Earth. That is the freedom that I wish from Earth, or the freedom that I wish from myself in my manifestations; the freedom that I wish to have in order to enter into that what is, innerly, my reality that really will cause me to judge about that what I now experience as fact; and to use a measure that is 'not of this Earth,' I say, because that apparently is a little bit mixed and simply I call it 'subjectively' interpreted. For that reason I have to use a different kind of a word. It so ... simply means that I want to get away from Earth and away from that what I call 'Mankind' and myself included; and I say it has to be then 'non-subjective' and I use the word 'Objectivity' and it becomes an equivalent of truthfulness, and also it becomes equivalent to that what I believe.

The beginning is with His Endlessness. Strangely to say it—that that what is endless, of course, has no beginning—but when I come out of the dark, light is not immediately hundred percent, and when there is a beginning of God it is the beginning of that what is life, even if I say that life is Infinity.

So when I start to Work I have to have the motivation and the wish to continue to find what is truthful for me, and then I must say that those facts become truthful when they are endowed with a quality which is not of this Earth. And for that reason such facts have to become Objective, and the only way by which I can have an Objective fact is when it is completely shorn off, or shorn ... everything is shorn away from it that has any relation to my feeling, or any relation to my interpretation, or any relation to any kind of associative values in my mind, or any relation to that what for me is time. Because time as I know it belongs to this Earth, and for me it becomes expressed in a form of a dimension either in time or in space—in distance. Or whatever I want to happen to think about, I want to have something is completely free; indicating by that, that I want that freedom, as it were, be in the ‘image’ of His Endlessness, towards Whom I wish to go. And this leads so clearly to the creation of something, as an ‘I’, which has such attributes which I now just talked about. Because then I can say if I can exist on that kind of a basis of freedom, then this ‘I’ perceiving me will receive facts which are more truthful.

The question, now: Why truth. Because in ordinary life I live with lies and little bits of sayings that are not entirely true and can be understood by a lot of people the way they are; and certain admissions are made, simply, and one forgives and one does not insist so much and even reluctantly would want to explain when it is already understood. And whatever is a little hypocritical, it can pass because we all are..., etcetera, etcetera; and for the purposes of living in ordinary life under conditions of a little untruthfulness is really not so bad, so why then should I insist on truth. And now again, you see, that what counts is for me my feeling. When a feeling goes over into an emotional state, it can only be satisfied by the truthfulness and honesty of myself. That is, then in this emotional state considering my Conscience and knowing that my Conscience in ordinary life is also of course subjectively tinted, that nothing good will be expected—and can be expected—if I allow it to function one day a little bit this way, and another day something else.

This, I say, is ‘inherent’ in a Man who wishes to become a Man. I think it is necessary to understand this: That this is a necessary attribute of Objective Conscience, that nothing is good enough unless it is the truth. To what extent you can understand that, to what extent do you even wish to adhere to it; to that extent that we wish to live in accordance with it, depends on a Man’s principles. It all depends that what I consider myself to be, what I wish to become, and what I consider God to be. And if I consider God as Endlessness, the highest that I even can conceive

or think about—that I can only consider that what is for me at this moment the highest, and I must call it God. I cannot do away with that kind of a definition; because if I could conceive of anything that is a little bit better or more, I would call *that* God; so God for me in my thoughts and my feelings, becomes the ultimate that I can conceive of, and I endow it with the highest form of Consciousness and Conscience.

That, again, is a statement that becomes a principle in one's life, and it is that kind of a consideration that I must, you might say, put *for* me ... be *for* me, have with me whenever I now have thoughtful moments about my life, and if I ... whenever I now consider the thoughts expressed in the wish and the knowledge that I now express in the form of the application of how to extricate myself out of a condition of semi-truth into a state which I can consider satisfying from all angles for myself.

Because, you see, the emphasis is more and more, now, away from my body. It has become a question in my Consciousness and Conscience, and I have God enter into that; simply leaving my body for whatever it is as a carrier ... as that what is really the most important part of myself, and then I say I have the motivation of freedom: To become free from my body, and my wish is to be united with God.

I use the word 'God' a great deal. And I can say 'Endlessness' and you can also say your 'deeper reality' which is noticed when you are Conscientious, for me it doesn't make any difference whatsoever what kind of a word you want to use. 'God' is a very good word. It's familiar if you don't misuse it. And if I know what the motivation is and I can express it ... I can say "chair" or I can say "wall" and in exactly the same kind of intonation that I wish for myself; because when I utter the word something in me vibrates and that is my Conscience which vibrates within my chest, and I feel it because I know that that is the only way by which I can express truthfulness for myself. When I really mean it I know that I can mean it, and I can say it ... and I can say it in such a way that there is absolutely no question anymore that that is the ultimate, the highest form in which I can express the truth for myself.

This is the attitude I think one should have when one wishes to Work. Because, why do I want absolute facts: In order to be able to build something on something, that I can leave them and I know that it is not going to be destroyed. Everything in life is being destroyed at the present time, and I am no fool and I know that everything that I experience—also that what is in my thoughts and my feelings—will be destroyed when the physical body dies. A Man lives in

order to acquire permanency so that then he can give justice—due justice—to the life within him, *if* by definition his life is eternal.

And again, this is the question that one has to face: When do I become sufficiently thoughtful about such words, words that I want to say I want to ‘Work’ on myself, I want to become ‘Aware,’ I want to ‘Wake Up. I don’t say that the whole damn day long. I say it at certain times when I really can mean it, and I Work at such times because then I know that it can have a result. But I’m not going to pay lip service just because it happens to come as a little thought in my mind and sometimes that people say “You ought to Work at 10 o’clock or 12 o’clock.” I give myself a task for whatever I wish at any one time, but then I must know that at such a moment when the task is being fulfilled, I will do everything possible in order to make it permanent for me. And the only way I can make it permanent is by at *that* moment to create an ‘I’.

So, you see what I mean by the seriousness and honesty which is required in Work; and many times that the questions are being asked in Groups II and sometimes with a very wishy-washy kind of an answer not going to the point at all, what is needed: The realization of what you are. This is what will make you Work. Because if the realization of yourself is not that—that you are a nincompoop and a stupid fool and that you’re unconscious—you will never Work. But, why would you. For ordinary life on Earth? You are more than sufficiently equipped to hold your own and to do whatever you have to do on Earth, and you can expect to die even peacefully. Work has an entirely different kind of a meaning. Work introduces God into your life. And again I use that, because that is where one wishes to go. When one says ‘endlessness,’ that is what one wishes. When one says ‘infinity,’ it is exactly to get free from the finite forms of this life.

And therefore, perhaps one should only Work when one has a definite emotional feeling, a state of necessity, a state of actually wishing; as if one at such a time dedicates one’s life to the purpose of setting it free, and as if at such a time I use words in which I ask, “Lord have mercy on me, my poor Soul,” wishing to make a Soul which can last, and be permanent, and can understand, finally, the aim of life on Earth—including myself—and know a little bit *why* this life happens to be in this kind of a form and why I have to live it, and why I cannot do away with it. Because I’m not, and I know this. And even if I don’t have the strength, I will continue in an ordinary, unconscious way until I finally again will find a moment in which I say, “Now the

clouds break, and I see the blue sky.”

But, so much of the time it is still overcast. Of course I can prepare for it, and I can pray for it. I can put myself into certain states. I can actually eliminate so many things of ordinary life which I know prevent me from being real. I can not pay attention ... I can learn not to pay attention to them. I can say that is ‘not right’ for me and still try to do my ordinary life’s work with the tongue in my cheek; and not to spend too much time in all kind of foolishness, and perhaps I can learn, gradually, of how to use the energy that is available for me for purposes that are worthwhile.

This is, again, the question of thoughtful considering. What is the situation in your life. What is it you are doing. What is it that you have started. What is it that you don’t finish. What is it that prevents you. What is it, really, that you know you must do *now* if you die tomorrow. What is it that is required of you. To what extent do you allow your Conscience actually to talk and that you wish it to be heard by you, and for what. Again and again—for what. Not for this Earth but for the building of something that is permanent, and a joining and a fusion with that what is all life and a realization *in that* that you on this Earth have a task to fulfill: In order to free your life. And in your thoughtful moments you consider that as a karma; that what is the requirement of losing you ... loosening yourself from ... to know what is binding you, and to find out, if you can, what kind of a law keeps you on Earth; and to what extent will you be willing to dispense with them, or will you forego certain pleasures which you know only belong to this surface, and that what has to be substitute ... substituted is that what you know is food for your inner life.

And, why emphasize the necessity for inner life. Why can’t we take ourselves the way we are, little as we are and small—with a little bit of a sprinkling of feeling and a little bit of an idea and a thought of philosophy, and sometimes we can satisfy in a scientific way by the application and making some money—and why shouldn’t I continue to feed my body so that it can have a good sleep and enjoy itself and all the enjoyments of the body. Again, I say it is not within a Man who is honest. There is, in a Man who is honest, a gnawing of his Conscience, a realization of that what he is on Earth is not everything there is to it.

And again, I say there are thousands of people who will never, never find that, and never discover it. And unfortunate, perhaps, for them and not particularly fortunate for us if we feel that there is something else; because when one goes into a kind of a difficult direction and that



that requires a Conscience to be able to say “What will I do with my time now and what thoughts will I allow”; and to what extent can I depend on them, and what will I have to do with the opinions of others, and what can I, for them, become for them; and to what extent am I allowed even to try to help when, perhaps, such help goes at my own expense, and I don’t know if I am entitled, even, to give away what I still should use myself.

These are the questions of a serious Man when he starts to think about his life and he sees it against the background of all the different phenomena of the world, and he has to come to conclusions because they don’t allow him to sleep. You see, this what is Awakened in Man is Anulios. It will not allow him to sleep. It will give him more moments of thoughtfulness. It will give him more pangs of his Conscience. It will give him much more insight of the value of what is being done to him and how he is eaten up, and it will give him the strength to ‘turn the tables,’ you might say, and then to take over and become the controlling factor in his life; with his mind in the first place taking the proper seat on the throne where he belongs, and from where he can govern his own little kingdom.

You see, this kind of thing of motivation, this kind of wishing to Work, when it doesn’t come from the proper place I ask you “Don’t Work at all.” It doesn’t matter if you Work only once a day, provided in that one moment there is a realization of that kind of Infinity for you, that at that one moment you see God. At that one moment you are free from everything else of the world, and at that one moment you are willing to forgo the world. Almost as if at that one moment you know that you are free enough to leave it, and *then* you will experience what is meant by an Objective fact about yourself. That is when there is no further criticism, no further wish to talk or formulate, no further wish to be recognized as an authority, no further wish to be respected because of the brilliancy of one’s mind but just simply being a human being with life, a life encased in a body which at that moment realizes that the prison doors are open and he could ... if only could take it, he would be free.

And he never takes it, because the moment of Awakening is only a moment of Awareness, and a state of Awakening is still very far and can only be reached by an expansion of his own universe. Not in accordance with lines—and angles, or shapes—but in accordance with the principle of Infinity which is inherent in the moment, and the expansion is, then, without any further dimensional possibility of having an end. That is how one Awakens. That is how Awareness goes over into the realization of being Awake as ‘I’.

When 'I' is Awake, it encompasses everything around me. 'I' is not, when it is Awake, in a very special little place. It only enters into my world in that way. 'I' is totally existent—Omnipresent, as it were. And for the time being I ask 'I' to lend me a willing hand, to come into my brain to tell the little brain a little bit about Objectivity; so that when it is there and it then can start to grow with that, what is then the seed in my brain can grow out into a full grown plant of my brain bearing fruits of wisdom in *my brain*; and that what can happen, when the 'I' actually starts to become interested or is Benevolent towards me and then touches my heart and awakens it for one moment, that then it actually beats in a different kind of a rhythm and then starts to function as such on its own expanding, that heart then includes the totality of love of the whole world. Like 'I' is Benevolent to whoever is living on Earth—good or bad, whichever exists whenever ... under sunshine or rain or whatever conditions—whatever is going through Earth to the other side, going through the Moon to the other side of the Moon kindling, again and again, Anulios in order to form, for Anulios, the wish to help Man on Earth, to tell him: "Don't sleep; it is not more the time to sleep, it is now time at this moment to be Awake." Almost pleading "Please be Awake." Because that's the only time you will see. Then, at such time when time has become timeless you will see that what is Infinity, or this 'seeing' becomes 'perceiving' becomes, then, Omniscience for oneself.

All this is related when one talks about Work in a small Group. This is what one should say. So that you don't get foolish questions. Leave them at home. The foolishness can be settled by All and Everything when you are serious, when you are serious about Work, when you want to find out theoretically, when you want to think and you can have thoughtful moments about the theory of Work and what is really meant. And there is no objection to it, but it will not give you the stimulus for Work. Work can only be stimulated by the realization within yourself of that what you are—and, of course, by yourself you could experience—but the reason for a Group is that you experience it a little quicker, a little sooner and sometimes a little deeper. Because it is required in a Group to be honest with yourself in the presence of others, and that means that your honesty is extended when ... than by yourself you perhaps will do a little walking in the wild and you will not be as honest.

A Group is good when, on that honesty—and based on that—you will want a certain task to remind you in the presence of others, so that if you don't keep it your Conscience will make you feel ashamed. But don't take a task unless you are willing to be ashamed. Because you will fall

into all kind of temptations and sometimes it will be impossible to do a task, and then perhaps you should say, “Goddamn it, why is it that I cannot do it!” Because I want the task and I know that I must do it and I have fully the intention of wanting to do it, and still I cannot. That is an expression of one’s honesty in the presence of others so that they, perhaps, can sit a little bit in awe about your honesty.

How you report on your Work, *that* will set the level of a meeting. And you don’t need theory for that, and not all kind of so-called ‘explanations’ in different directions which many times satisfy you because you are such ... so happy to be able to formulate for someone. Let them formulate. You just Be. In front you sit, and you Are with your Being and Awake; and you must show that that what comes *from* you comes from the only place where it should come from—that is, your heart and your Conscience—talking in a certain way to them. Because only then will they be ... want to be Awake, and only then never mind what you say, they will hear the tone of your voice.

That’s important for a meeting. That’s important; to be able to go home with that, to be stimulated in that sense so that the motivation is clear: What is it that I wish; what is it that I lack, and in what direction can I now go. When can I sit quietly with my Conscience in my inner, inner sanctum—*sanctum sanctorum*: That what I am, where I am what I am, that what is for me reality when I am by myself. Not for anyone else. Not for the gallery. Not for show, but to be simple, just little being that has a little bit of a desire to want to grow up and to find out what is the value of life. Even on this Earth trying to find it. Because that is where we are; and that perhaps maybe you think that you already should be on the Sun—No my dear darling, you’re still here and you still have your life to live now. Now on Earth, like it or not *that* is your task: To be a human being on Earth. You are nothing else but an ordinary—and, of course, very good ordinary—unconscious little bit of a creature reacting towards everything outside of you, and sometimes remembering that you ought to have a Soul.

Where is your inner life during the day. Where is it when you become engaged in something. Where is it when you become identified with all the different pride of different things in ordinary life that you have to do during the day. Where is the attention you can give it at such a moment. Where is the energy you divert towards the maintenance of your inner life. Not just what is the ordinary—again and again, ordinary—and superficial, and sometimes lovely. It is not that I say it is not an existence; it’s beautiful, but how will it lead you to that what is

really the important part of yourself. If you look at nature, if you look at the stars, if you look at, I've said it so often, a little baby. If you know what it is to love really within your heart, at any cost to give and to create and to wish and to hope for that what is right. If you have that what is within you sincerely, and then when it is not materialized that then—even then—you say “God will be praised.”

Why do we know about the little story of Job and all the suffering, as if the sufferings of Mankind are there. Why do we happen to think about war, about that what takes place in our economic society and all the scandals and everything included—including the pushbutton—so that every minute there is some kind of a death somewhere. Whenever you push that little button, you die. Your inner life has to live. That is the important part of your life and of everybody's life, of my life. That is what has to come to the foreground; daring every once in a while to be taken, I've said it before, around the village once a year, like the holy sacrament is then communicated: Holy communion with that what is God within you, and then again closed up for a little while, to be protected.

Because you are the caretaker. You are the guardian of that what is the holiest within you, and it is your responsibility to see that it safely arrives, again, at the end of your life at the same place almost as where it started. Because death is very much like birth or conception. It is just a little difference with the sign. From one it goes into a form, at the other it goes out of the form into the totality of life. Unless something is still that can contain it and can become Conscious of that what is maintained, then as life for you as you wish—a spirit, whatever it may be that is satisfying to your mind or to your feeling—the reality remains your life. It is at stake. It can be killed any day, and it is many times killed by you. Many times it survives; many times it is redirected through some fortunate circumstance which you can call God ‘helping’ you, to remind you to Wake you Up; and maybe it is the voice in your Conscience that tells you at such a time that life has to be attended to, that life within is really the only thing that counts; that all the rest of the world can disappear—and the cataclysm or an earthquake—but that you have something existing as your life remains, and that for that you pray that it can be kept pure, whiter than snow, more ethereal than the ether. That is my life. That is my God. That is my Conscience and Consciousness. That is His Endlessness.

We have two more meetings before the trip, one 2 weeks from today and another 4 weeks from today. If you wish to bring up certain subjects or things that are not clear let me know in

advance, I'll be glad, you might say, to 'weave them in' if we can in a general way. But I want to adhere to a talk like this one—open—and not to be interrupted by questions. But when the questions become important and you cannot solve them in your own little Group or you cannot solve them by yourself, then if you feel that it would be worthwhile to talk about it here, of course I will try, I will do my best to see if we can become a little clearer about it. But, you just have to let me know.

So, goodnight everybody.

End of tape